CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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JUSTIFICATION BY CHRIST, OR THE ATONEMENT.

A SHORT SERMON.

By his knowledge shall my reighteous servant justify many; for he shall bear their iniquities.

Isa. liii, 11.

That simplicity is a distinguishing characteristic of truth, is a fact not more obvious than the necessary consequence of the proposition itself; which must be apparent. For if simplicity, or the absence of every thing like ambiguity and mysticism, characterize truth, it is plain and palpable to the understanding, that there is a coherence, an even tenor, a fitness and propriety, and a general correspondence and correlativeness in all truth; error, therefore, when brought to this touchstone, and subjected to this test, is discovered, and seen in its true character. It is a trite saying of schoolmen, that there are but very few demonstrative truths, or facts which are susceptible of demonstration. The subject of Theology differs from all others in one important particular, which is necessarily an emanation from its origin; and an evidence of its intrinsic merit. I allude to its essential or indispensable qualification, by which its excellence is manifested. For, as religion, in its proper acceptation, inclusive of *faith* its concomitant, is a matter altogether between a man, the recipient, and his God, the subject of it, the whole value of the exercise of the duty of the recipient is wrapped up in the one consideration, that *he believes, and trusts* in a proposition which is not susceptible of proof in the manner common to worldly facts, and human testimony. His attention is elicited, and excited to consider certain propositions, which are consistent with the measure of reason allotted him, and he is thereby led to the farther consideration of correlative truth which is declared, and which, in its extension and consequences, leads to higher, more exalted, sublime and grander ideas than a finite mind imprisoned in matter can comprehend and elucidate. The recipient of this faith, therefore, takes certain things in trust; and he may be said to *feel* an internal evidence of their truth, which no signs or language known among men can explain, or communicate.

I am aware that there are those who profess to be *wise* men, who will sneer at what I have written; and who, declaring their determination to believe only such things as shall be made palpably obvious to their senses, must exercise only a small part of that credulity which their frequent and ridiculously absurd conclusions and conduct, proves that they possess in a more abundant quantity than their less knowing neighbors. If the modest sceptic charges me with dealing in mysticism, I will reply, that mysticism consists in a voluntary, or studied ambiguity of language; or else in an attempt to communicate and explain things which the mystifier knows nothing of himself. And dishonest men, who have a bad purpose to subserve, deal in mysticism; to deceive their victims. I hope I have no desire to be the victim of deception myself, nor to deceive others; but to prevent deception, by showing the difference between truth and error.

That all men are sinners, and have fallen short of their duty to their Maker and Judge, and are amenable to His laws, and need justification, are truths so generally admitted that it would be deemed superfluous to attempt their proof. Not so the subject of justification. The questions which men dispute about, are, the *way* of justification, and the *means* of attaining it. That justification, in a proper sense, is necessary, is as palpable a truth as the fact that all men are sinners. It therefore appears, from the foregoing considerations, that *two* propositions are naturally suggested, as belonging to this subject, namely—First, justification is necessary, in order that the unjust may find acceptance with God. Second, as justification must be an effect of something, a cause must be assigned for producing it. Now the first proposition is so palpable, that it is unnecessary to attempt its proof, or illustration. The second proposition which affirms of justification, that it is an *effect*, opens the door for another proposition—The *cause* which produces justification, has its origin, and its operation in the creature, the subject of justification; or it is, in its origin and essential properties, foreign to, and independent of the creature, who is merely the *recipient* of it.—In other words, to state the proposition in the simplest form, Man either *justifies himself*, that is, he is the efficient *cause*, and generates, or gives existence to the *means*, which produces justification; or man is justified by his Maker, and is merely the recipient, who receives the blessing, and is passive, and not an actor. A third proposition must assume that man is justified by human means, and that his fellow man is the actor. I shall contend that my text proclaims the truth on this subject.

The passage quoted declares that God's "righteous servant shall justify many," etc. The following considerations, therefore, demand an attention—First, He who justifies, the *actor*, is righteous. Second. The passage declares that "by his knowledge" this is done; consequently, knowledge is the means that is used. Third, God's righteous servant justifies *many*, not a few.

The first consideration, that he who justifies, the *actor*, is *righteous*, is unanswerable evidence that the *sinner* has no part nor lot in the matter, as regards the *cause* that operates. It is obvious, that if he who justifies is *righteous*, the recipient of the justification, the sinner, is not righteous; for if he were righteous, he could not be the recipient of justification, any more than a man who is not blind can receive his sight; or a thing that is not lost, can be said to be found. Nay, more than this—If it requires a *righteous* being to operate as a cause, in order to justify the sinner, the sinner can do nothing by way of causing his own justification, for the unanswerable reason that he is *not* righteous.

Two propositions, and two only, therefere, now demand our attention—First—Our text affirms that God's "*righteous servant* shall justify many." I will presume that Christ is intended by the words "my righteous servant." Christ, therefore, is the *actor*—the efficient *cause*. Second. The *means* used—that which produces justification, is Christ's *knowledge*.

That I may be fully understood, so that the sincere inquirer after truth shall not possibly mistake on this important subject, and, indeed, that even him who is somewhat disposed to cavil, shall find no cause for misconstruction, I will state, that by justification I mean precisely what the Scriptures mean, namely—the placing man in that condition, in which he is not accounted by his Creator and Judge a sinner—in other words, not reckoned guilty. I hope the reader will not account, nor reckon, that I have said, or implied, that this condition, or state of justification is produced by *imputation*. This doctrine I do not believe; and, of course, shall neither confess, avow, nor teach it. My ideas on this subject will be illustrated or explained by the following simile—A man is sick, diseased, his physician cures him of his disease, by removing the *cause* of his sickness. Mankind are mentally, morally, or spiritually (or to be sure, and suit the religious fancy of any one, and of every one,) or all these ways diseased; God, by Christ, cures, that is, justifies them, by removing the *cause* of the disease, which is *sin*, or *ignorance*. In a certain appropriate, qualified sense, the moral, or spiritual maladies of mankind, may be as correctly distinguished by peculiar characteristics, and their antidotes by names, as the physical diseases which flesh is heir to. Therefore, it is proper to say, that wisdom will cure folly—honesty dishonesty—mercy cruelty—love hatred—philanthropy malevolence—kindness hostility—benevolence ingratitude—and knowledge ignorance. This is what I understand by justification. I consider the man who is physically diseased, to be justified, when he is cured of his sickness; and the sinner, when he is cured of his sins.

In the one case, the knowledge of the skillful physician enables him to select and apply the proper remedy—in the other case, the Divine Physician applies the remedy which Divine Knowledge selects, and cures the sinner of his sins.

Our text says, "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." I am aware that the prejudices of education, the tyranny of preconceived ideas and opinions fetter the mind, and like a false mirror, distort the object which is represented to that degree, that the mind is duped, and the understanding deceived, so far as to arrive at false conclusions. I have been of the number, or multitude, who have imagined that the phrase "*for he shall bear their iniquities*," implied, that Christ should *endure*, in his own person, the *penalty*, or consequences of all the sins, of all those whom he should justify. To show that this understanding of our text is not only contradictory to the general tenor of the Scriptures, repugnant to that justice which God, by his prophets, declares is characteristic of his rule, and his judgment, but horribly absurd, the following consideration will be abundantly sufficient:

First—The Scriptures explicitly declare, that God is *no respecter of persons*—God *will render unto every man according to his works*; and numerous declarations of the same import. Second—God declares that "*his ways are equal*"—the son shall not be punished for the sins of his father—this saying shall no more be heard, etc. the fathers have eaten sour grapes, and the children's teeth are set on edge—No! "The soul that sinneth, *it shall die*." Justification, therefore, does not consist, if the Scriptures have any meaning or authority, in the *innocent* being made to suffer or endure the punishment justly due to

the *guilty*, and suffering in their room and stead, vicariously, the penalty of their transgressions. No! But emphatically that "He was delivered [gave to the world—sent into the world] for [on account of] our offences, and was raised again for our justification." Rom. iv, 25.

The absurdity of the hypothesis in question may truly be characterized as horrible. If a sinner is absolutely cured, or healed of his sins, and is positively just, after being thus healed, it is unnecessary to impute to him any thing which he possesses in his own person. If the sinner has not been cured, or healed, the imputation carries a lie on the face of it. In the one case it is useless; in the other it is false.

But this absurdity is exhibited in a more glaring light, when we view the horrible injustice of punishing an innocent person in the room and stead of the guilty. No wonder that some pious, and devoutly ignorant persons, speak of this hypothesis as something very mysterious. That is, to them it is very mysterious how such an abominable doctrine can be consistent with the character of a God of infinite wisdom and goodness! They do not confess this, in the words I have used; but this is the honest, plain, unvarnished state of the case.

The figures or similes used in the scriptures to convey ideas of the manner or *way* of God's justification of sinners, by Christ, are absolutely irreconciliable with this hypothesis. Christ is represented as a Refiner's fire, and as Fuller's soap. It is notoriously evident that the impure metal endures the ordeal of the refiner's fire. According to this hypothesis, the refiner, *himself*, and not the impure metal, is acted on; and the impure metal is purified, not by the fire burning and separating the dross, but by imputation—that is, it is called pure metal, when in fact it is a compound of base ingredients! The fuller's soap acts on the dirty garment, and cleanses it. But this wretched hypothesis obliges its dupe to construe the passage to signify that the Fuller himself, or his soap, is operated on, and the foul garment has the cleanly virtues of the soap imputed to it! Not so the justification by Christ. "He shall purify the sons of Levi." The scriptures represent sinners or mankind as being tried by fire—as being placed in a furnace, and thoroughly purged of their dross. Not that Christ, the Refiner, shall be cleansed, in the room and stead of sinners, and his purity imputed to them. If we recur again to the simile of the physician and his patient, this hypothesis would teach, that the doctor takes all the medicine himself, and imputes his own health to the sick man!

Our text affims of God's righteous servant, that "by his knowledge he shall justify"—imperatively—"he shall justify many." Not impute to them a character they do not merit, nor possess. Also, that it is *by* his *knowledge*, not by his enduring, or suffering in his own person, the penalty, or punishment due to sinners, and this in their room and stead.

Well—But does not the text also declare *how* he shall justify many, by his knowledge, when it affirms "for he shall *bear* their iniquites?" Let us examine this phrase. By what fair, or acknowledged rule of construction, shall we contend that the term *bear*, signifies to endure, or suffer the punishment of iniquity? or the penalty which the law denounces against transgressors? We read of Christ, that he was, "For the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man." (Heb. ii, 9.) I understand by this passage that Christ endured the suffering of death, that he might be *crowned* with *glory and honor;* and that the glory and honor with which he was crowned, consisted in this, that the death he suffered was for, that is, on account of, and to benefit every man. What, I ask, could be more glorious and honorable, than to endure the cross, and despise the shame, to confer a good on every child of Adam? To bestow a blessing of Heavenly origin on the whole family of man?

Again. We read of Christ, that he, "the Captain of our salvation, was *made perfect through sufferings*." Now whatever opinion may be held of Christ's person or his divinity, it must be admitted that he was *not* perfect before his crucifixion—that by his sufferings and death, voluntarily endured by him, out of his love to the world, every man, he received, or acquired a glory, and an honor which he did not possess, and which could not justly be attributed to him before that event; and that, thereby, he was perfected. The conclusion, therefore, is irresistable, that Christ, so far from suffering in the room and stead of sinners, the punishment or penalty they deserved for *their* sins, suffered, by the grace of God, on *his own account*, that he might be *crowned with glory and honor*, which should constitute him perfect; and that every man, the members of his body, were interested in his sufferings and death, and shall eventually partake of that glory and that honor which was so gloriously obtained by their Head. This is indeed a triumphant consummation—a consummation worthy of a GOD! Reader, ponder these things.

That a confirmation of the doctrine I have avowed is found, and taught in the general tenor of the scriptures, I will briefly show, by citing a few passages, so full of meaning as to manifest what the great leading truth is. (See Rom. xiv, 7, 8, 9.) "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Paul in this passage avows his belief of the intention of Christ's sufferings and death. What man in the possession of his senses, can imagine that Paul intended to signify by the words quoted, that Christ's death was *vicarious?* The glory and honor which perfected Christ, consisted in his being Lord both of the *dead and the living*. Christ declared, "And I, if I be lifted up from the earth, will draw all unto me." These words amount to a positive declaration of the *effect* which should be produced by the completion of his sufferings, his death, resurrection, and mediatorial office; in "drawing all unto him." The vicarious suffering of Christ, on the other hand, must be considered in its effects, as merely *negative*. For, on the supposition that Christ's sufferings were in the room and stead of sinners, the effect produced is to *release* sinners from the suffering which they were amenable to on account of their transgressions—the justification of sinners, would, therefore, wholly consist in their *escaping from a just punishment*. Take the following simile for an illustration: A man is convicted of the crime of murder—a *contingent* affords him a complete escape from the demands of justice; the crimial so far from being justified, or *cured* of his murderous disposition and wicked propensities, is, to all intents and purposes, the same character; and all that can be affirmed is, that justice has been defrauded. Instead of this, *cure* the murderer of his wicked disposition, and he is a murderer no longer. The law that denounces vengeance against murderers, has no penalty for the justified man; for the conclusive reason that the justified man is not a murderer.

The Scriptures are emphatically decisive in opposing the principles on which this strange hypothesis is founded. Every declaration which denounces punishment or suffering, as the *consequence* of transgression, is a palpable contradiction of this hypothesis, and an avowal of principles diametrically opposed to those on which it is founded. It is uttering an absurdity, to say that Christ suffered, in the room and stead of sinners, the just punishment to which sinners are amenable by the law, and sinners, notwithstanding, be subject to the penalty of the law. It is manifest that all the consequences of transgression exist now, that ever existed. Christ did not suffer to abrogate God's law. We have his positive testimony that he came not to destroy, or render nugatory the law, but to confirm the law. That not one jot nor tittle of the law shall fail. Here is a flat contradiction of the very groundwork of this hypothesis. How could Christ come, as he declares he came, to fulfil, or confirm the law, that law which decides that "*the* soul that sinneth *it* shall die," and, at the same time, the very object, end and aim of Christs' coming be to screen the guilty from a justly deserved punishment—to pluck from the very fangs of justice the recreant offender, and substitute in his room and stead a being of perfect innocence! What mind can conceive a more outrageous, a more monstrous absurdity!

This hypothesis supposes that God's law contained something incompatible with the salvation of sinners. Can we admit for a moment, that a wise being, like the great Creator, would promulgate a law which should prove a knotty contingent in the way of his gracious purposes? A law which would run counter in its requisitions to his merciful designs, and oppose an obstacle to his promises? Never! Paul viewed this subject in a clear light, when he asked, "Is the law against the promises of God?" and replied—"God forbid." The prophet saw the truth, when he declared, "the law of the Lord is perfect, converting the soul." God's law, therefore, so far from requiring the sacrifice of his own innocent Son, in the room and stead of the guilty violator of its requisitions, in order to open a way of escape for the sinner, and enable God to save the offender consistently with His character as the Law Giver, never threatened any consequences for a violation of it, incompatible with salvation through Christ, agreeably to God's *original design* in man's creation. Paul calls the law a School Master. It is true that the master taught more than the pupil can learn in his pupilage. The time however is coming, when all shall be taught this law by Christ. What says our text?

"By his knowledge shall my righteous servant justify many." How? I answer—"By *his knowledge*." Christ's knowledge enabled him to keep the law blameless. He rendered perfect obedience to all its requisitions. He was therefore *justified* by this very law. It is true, that "by this law there shall no flesh be justified in God's sight." And it is equally true that "now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Jesus Christ." (See Rom. iii, 21—24.)

Where now is the doctrine of a vicarious sacrifice! The doctrine of substition! The doctrine of imputed sin, and imputed righteousness! "Gone like the baseless fabric of a vision." What! The justification of sinners not incompatible with the law? No! The law itself, and all God's prophets, are *witnesses* of the truth, that there is no difference in God's design, plan, purpose, and sight, in the great family of man, for the overwhelming reason that "all have sinned, and come short of the glory of God, being JUSTIFIED FREELY BY HIS GRACE,

through the redemption that is IN JESUS CHRIST." Reader, this is the pith and marrow, the very essence of truth itself! There is *no mysticism* in *the* truth, as revealed by God and all his holy prophets, by Christ and his apostles. Tell your neighbor—proclaim it from the house-top, that "God's righteousness without the law" is sufficient, through the redemption that is in Jesus Christ, to justify a world of sinners—that even the law witnesses the truth of this fact—that this righteousness is unto, or *for* all—that this righteousness is upon, that is, exercises its influence on the mind of all who believe—but, that whether believers or unbelievers, this righteousness is FOR ALL, because *all have sinned*. The title to this righteousness is recorded in the Chancery of Heaven—it is coeval with God's purpose of creation—Christ came to attest its verity—its existence and manifestation is supported and confirmed by the *faith of Christ*. The law steps in as a witness to prove that all men are sinners. God's righteousness, by faith of Jesus Christ, through the redemption that is in him, completes the whole. KNOWLEDGE—For "this is life eternal to *know* thee, the only true God, and Jesus Christ whom thou hast sent." *knowledge*—for "by his *knowledge* shall my righteous servant justify many."

How is this truth witnessed by the prophets? Hear Isaiah—"I have sworn by myself, the word has gone out of my mouth, righteousness, and shall not return, That unto me every knee shall bow, and every tonuge shall swear, surely shall say, *In the Lord have I righteousness and strength*." Hear Micah—"Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, *because he delighteth in mercy*." Hear Moses proclaim "The Lord, the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, *forgiving iniquity and transgression and sins, and cleansing*."

Reader, there is one thing more—Sinners are justified *freely* by God's grace. Not *conditionally*, as sectarians preach. Now let the question be asked, *How* does Christ *bear* the iniquities of mankind? Ans. Christ bears their sins away. How does the skilful physician bear the sickness of his patient? Ans. He bears it away. "By his Knowledge shall my righteous servant justify many, for he shall bear their iniquities."* Amen.

H. F.

Original.

NICHOLAS COX.

The attentive reader of the Messenger will probably recollect the name of Nicholas Cox, mentioned a few weeks since in an extract from an old Magazine in the possession of Br. Thomas. In my late tour through West-Jersey I met with many who were intimately acquainted with this early advocate of impartial grace. From them I learned that he was for several years a popular preacher among the Baptists, and was settled as pastor of the Church in Kingwood. In 1789 or 90, he embraced Universalism, and led some of his members with him. Although he received invitations to settle, yet he never became pastor of any congregation after leaving his society in Kingwood, but preached in different places as opportunity offered. In 1808 while in Maryland he received a challenge from a partialist clergyman to hold a public discussion. They met in the woods where seats had been previously provided. My informant, who was present, told me, that such was the defeat of partialism, that the audience generally begged the limitarian to leave the field and give no more challenges. I mention this circumstance to show that Mr. Cox not only had a good knowledge of the sentiment he had embraced, but that his argumentative powers were such that limitarianism shrunk beneath their force. He spent the summers of 1809 and 10, in Virginia, where he performed a circuit and zealously published the glad tidings. Although he travelled abroad occasionally yet his labors were principally confined to West-Jersey. In this region I breathed in a more liberal atmosphere, and enjoyed a more charitable clime than I usually find in East-Jersey. And as every effect must have a cause, I infer that the unwearied efforts of this zealous man made an impression that is sensibly felt at this day. He continued to preach till within 3 or 4 years of his death. He died in Mansfield, Warren Co. March 20th, 1826, aged 84. A person that attended him during his last illness, informed me that his sentiments remained unchanged. The testimony of his opposers was, that he was a close reasoner, a good neighbor, and an honest man.

S. J. H.

*See Matthew's opinion. Matt. viii, 16, 17.

We have been permitted, by a friend, to make the following extracts from two letters received a while since. They were written by an aged father in Israel, to his children in this city, on the occasion of their burying a lovely daughter. The venerable writer had for many years promulgated the doctrines of a partial salvation, but for some years past has been proclaiming the boundless grace of Almighty God, in the restoration of a world to holiness and happiness. He is now himself fast ripening for the tomb, and it is a source of unspeakable gratification to his friends and acquaintances, that he is thus, in the evening of his life, permitted to rely with unwavering confidence on the arm of his Redeemer, and can thus direct his afflicted children to the same inexhaustible fount of consolation and hope.

P.

——— ———, Jan. 21, 1833.

DEAR CHILDREN—Yours of the 15th inst. came to hand next morning, informing us that J——— was sick, and that you were fearful she would not live. It produced instant gloom upon every countenance, and tears in every eye. This was in the morning. About noon, a letter from your brother was handed us, informing that J——— was dead. We felt the shock—we feel it yet. It is the voice of God. While throbbing bosoms and gushing tears witnessed our participation in the sorrows of our afflicted children, under their bereavement, our thoughts were turned to Psalms xlvi, 10. "Be still and know that I am God." When the query arose why the younger was taken before the elder? the answer was presented from Job xxxiii, 13. "He giveth not account of any of his matters." The words of King David, 2 Sam. xii, 23, have been much thought of, "I shall go to him but he shall not return to me."

While nature seems clad in sack-cloth attire, and death has struck a damp upon all fading enjoyments, let us take the advice in Prov. iii, 11. "My son despise not the chastening of the Lord: neither be weary of his correction." Those who think light of death because it is a common thing, *despise* the chastening of the Lord. Those who mourn and faint in the day of adversity, without improvement, are the *weary*. In Psalm cxxiii, 3, "Lo children are an heritage of the Lord." He that gave has equal right to take away. He could not do wrong if he would. He would not do wrong if he could.

Each of us must learn obedience by the things we suffer. God be thanked that we are allowed to complain *to* him, though not *of* him. The patriarch Jacob did not understand why Joseph was taken from him at first. But he learned what God meant afterwards. Clouds and darkness (to us) may be round about God's throne for a time, but we must believe that righteousness and judgment are the habitation of his dwelling. Your sorrows are ours. Our comforts are yours. We have not an high priest which cannot be touched with the feeling of our infirmities. While you eat the bread of adversity, and drink the waters of affliction in the greatness of your grief, that the Holy Ghost as a comforter may dwell richly in your hearts, is the prayer of your affectionate friends and parents.

——— ———.

——— ———, Jan. 29, 1833.

DEAR CHILDREN—Yours of the 18th inst came to hand the same day that I wrote you last.

* * * * * * *

Your mother and M———, have almost sunk under the loss that you and they have met with in the death of J———. But calling to mind the character of God, as manifested in his glorious attributes and works, we are constrained to acknowledge he does all things well. And that every one comes into the world and goes out of it at the best time possible. We feel the weight of affliction and say it is "the Lord, let him do what seemeth him good." "Thy will be done," we should always say. "Good is the word of the Lord." It is like oil to soften us—like fire to warm us—like food to sustain us—a treasure to enrich us—a foundation on which we may rest—a covert from the storm—a hiding place from the tempest—like the shadow of a great rock in a weary land—an infallible guide of faith—an immoveable ground of hope—a staff on which we may lean—a light shining into our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Oh! may the beams of heavenly day burst through the mystic fogs of Error and Sin, and guide us through the temptations of life, until we may be permitted one by one to leave dull mortality behind, and scale the mount of God, through yielding air,

> "A thousand leagues beyond the sun,
> Or twice ten thousand more thrice told,
> Ere this forsaken clay is cold,"

Until we may enter the courts above, where each shall become a pillar in the temple of our God; and go no more out—where parents shall no more be called to see their lovely offspring writhing in the agonies of death. But why do I attempt to write about that which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive. May God fortify your souls to meet whatever is before you.

Yours affectionately, ——— ———.

TOTAL DEPRAVITY—LIBERAL PRINCIPLES.

In conversing a few days since with a Presbyterian clergyman, we were gravely told, that the reason why so many embrace our doctrine is, human nature is *totally depraved!* This, we replied, to us was a curious reason, and we requested him to reconcile it with the fact, that so many converted people, so many ministers and church members of all denominations embraced it. And how, reader, do you think he did it? Why, by *only* saying, that all such people were *hypocrites*, and had never been *converted!!* O charity, thought we, where hast thou fled?

Southern Pioneer.

☞The Treasurer of the Liberal Institute acknowledges the receipt of a *Bell*, for the Ladies' School, presented by Mr. Stephen Fitch, of Norwich, Conn.

Also, of a *Bell* for the Institute, weighing 172 pounds, presented by Col. C. Harsen, of the city of New-York. The Institute is also indebted to the same gentleman, for an excellent pair of thirteen inch globes.—*Mag. and Adv.*

Br. Rogers, of the Herald and Watchman, Montrose, Pa. has the following in a late No. under the head of

THE JOURNAIST.

After plodding through mud all day on our way to Green, Br. Peck and myself put up for the night at an Inn, on the Chenango river, seven miles above Binghamton. In the course of our conversation, as we rode together, we had remarked, that *despite the much that is said against Universalism, there is yet much public good-will in its favor.* The truth of this remark we had opportunities of seeing confirmed in the course of the evening.

There sat in the circle around the fire, a person, who, on learning that we were Universalists, commenced an attack on the doctrine; in this he was joined by another at my right hand. Br. Peck and I, finding work thus prepared to our hands, went at it in good earnest, but our opponents were not of the wrong-headed stamp, they soon relinquished their grounds. The former told us he belonged to the Presbyterian church, but confessed at the same time, that he should like much to get a preacher of our sentiment into his parts, if he could do so without his agency in the business being known. This led me to remark, that I should yield all pretensiens to manhood if I dared not avow my sentiments, and support them to the full extent of my influence, without fear or favor. I would sooner, said I, be a mouse, or the meanest reptile, than to possess the *form*, without the *soul* of a man. They set but little value on their principles who can consent to peddle them away for office, interest, or popularity, or indeed, any thing the world can offer, for this plain reason; the world can furnish no equivalent for them.

He, at my right hand, proved a Methodist. Nevertheless, he told me that if I would come into his neighborhood and preach, I might call on him, and he would accommodate myself and horse, and procure a place of meeting. Mark, reader, how the mind of man is struggling to break its chains, and to assert its right to be free.

At this stage of the conversation, our social circle was augmented by two young men, who were on their return from the protracted meeting at Binghamton. The elder, one who makes some pretensions to scholarship, and occasionally delivers temperance addresses, and all that, received the information of our being Universalists with a contemptuous sneer. "Oh!" said he, "I have enough of such characters about me at home." What of them, my friend? "Why, they cut people's harness' in the night," &c. You are sure they are Universalists who do this? "Yes, quite sure." Who are they, what are their names? "Oh, I could not name the individuals." If you do not know the individuals, how can you know their religious faith? But, supposing them to be Universalists, what does it prove? "Why, it proves what sort of characters Universalists are." Indeed! this is a sweeping way of denouncing a whole denomination! Suppose, now, that I were to exhibit the Rev. Mr. Strale, with all his villainies, as a sample of the Presbyterian priesthood, should you think it fair, and honorable in me? "I don't think it a fair way," he replied, after a pause of some length, "of determining the truth or falsity of a religious system, by the conduct of some bad men who profess to have embraced it." Ah, indeed! you are wise in this, my friend, but your wisdom comes to you rather late! "Well, at all events," said he, "my prayer to God is, that I may never believe your doctrine." I fear, sir, said I, that you do not understand the import of your prayer. Let us compare it with the scriptures, and see how it shall look.

God "who will have all men to be saved." Grant, O, God, that I may never believe this, but rather, that it is thy will to damn a part to remediless ruin! "Christ tasted death for every man, he shall see of the travail of his soul, and be satisfied." Oh! may I not believe, that Christ shall redeem all for whom he died. Grant me, Oh Lord, the consolation of believing that the travail of Christ's soul shall prove vain and profitless to untold millions of our race, and that he shall be dissatisfied to all eternity. Christ has directed us to pray that God's will (which is to have all men be saved) may "be done in earth, as it is heaven:" True, Lord, I am willing to offer this petition, but, Oh, keep me from believing that it will ever be granted. I cannot endure the idea of having all men saved, for this will be treating all as well as I expect to be treated myself. Let me, therefore, believe any thing rather than such a horrid doctrine as this.

How do you like the looks of your prayer, my friend? "Bah! Universalists are not worth talking to. They are the greatest Pharisees I know of." The greatest Pharisees!!! Well, when I think on it, I don't know but you are right. Let us see. The Pharisees made many, and long prayers in public places, that they might be seen of men. *So do Universalists.* The Pharisees lengthened out their visages, and made their countenances sad; and when they fasted, they issued their proclamations before-hand, that it might be publicly known; that on such a day they would hold a fast. *So do Universalists.* The Pharisees were a very ceremonious people; they paid tithes of mint, annise, and cummin; they were very conscientious in trifling matters, very scrupulous about observing certain days, and empty forms; and on these grounds they assumed to themselves the characters of the righteous, the godly, the heirs of heaven, the children of God, &c. while the world around them were sinners, unregenerate, heirs of hell, &c. *Universalists do just so.* The Pharisees were great missionary characters; they would compass sea and land, to make a prosolyte; and they assumed much of the outward appearance of sanctity, that they might the better win upon the confidence of the simple; for their obvious purpose was to "devour widows' houses," to extort the last penny from the widow and the orphan, under a pretence that God stood in need of it, in order to the salvationof souls. SUCH, EXACTLY, IS THE CONDUCT OF UNIVERSALISTS. Well, I thank you for this information; it never occurred to me before.

Now, it came to pass, that at this stage of the conversation, the man of God waxed warm, and came down heavily upon me, "having great wrath," (pious wrath, of course,) and he prophecied unto me, saying, that in two or three years time, there should be no Universalists in existence, and that the earth should be peopled exclusively with *saints*, &c. &c. So, said I, you contemplate a return of the blue-law days upon us, do you? Our country has already had some experience in the matter of saintly rule. The New England states were colonized by saints—and saints exclusively—or, if heretics occasionally sprang up among them, they managed by means of stripes, banishment, and the halter, to rid themselves of these troublesome neighbors, and to keep the land pure of every thing but saints. Well, what was the result? In that very region, the doctrine of impartial grace is shedding its golden light on the vision of man, and is dispersing the gloom of superstition with a rapidity unknown in other places. And such, my friend—mark the prediction, and record it—such will be the case throughout the country, within a term of three years from this date. Your fanatical proceedings will not always be borne with. The reign of Common sense will return, and with it the triumph of rational religion, and the downfall of superstition. See now, my friend, which of us will prove the true prophet.

"Such fellows are not worth talking to," the saintly man muttered, as he swaggered out of the hotel—*and he was right*—for when a man is resolved to be ignorant, it is not worth his while to talk to those, who may communicate truths which he does not wish to know.

* * * * *

OUR VICTORY! OUR VICTORY!!

Among the most joyful occasions which ever occur on earth, must be reckoned the occasion of victory, when a nation, engaged in war and having a righteous cause, has its all depending on the success of its arms.

Sin and death made war, figuratively speaking, on the race of mankind. Our race were weak, and destitute of an able and skilful general to conduct them to a glorious victory. But the God of nations, and of all worlds, compassionated our helpless case, and gave us such a leader as we needed; Jesus Christ, the captain of our salvation. He is engaged in a righteous cause which is no less than to deliver the world of mankind from the power of sin and death. The importance of this appointment, and the success which will attend the struggle, may be understood by considering three things.

1. That Jesus "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." But say some, "those enemies, that will be put under his feet, are not sin and death; but *sinners.*" If so, our victory is lost! Sin and death will triumph over sinners, and Jesus Christ will tread them under his feet. False and delusive will prove the joyous hopes of victory which we are wont to entertain. But is it so? By no means! We notice

2. That Christ will gain the victory and then give it to us. "Thanks be to God, who *giveth us the victory through our Lord Jesus Christ.*" Our victory is a *gift.* It is the gift of *God.* The *agent*, through whom the gift is bestowed, is Jesus Christ, the Captain of salvation.

"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death (the last enemy) is swallowed up in victory. O Death, where is thy sting? (Answer, no where.) O, Grave! Where is thy victory? (Answer, no where.) The sting of death is sin; (sin will be no where,) and the strengh of sin is the law; but, thanks be to God who giveth *us* the victory through our Lord Jesus Christ."

Yet, say some, "this victory will be given only to *us* (a part of mankind) but not to all." If so, our victory is partly gone; the enemies of mankind, sin and death, will triumph over a portion of us forever. But is it so? By no means. It is necessary for us to notice, that the last enemy over which Christ will triumph is death; and then inquire whether this victory will be confined to *us*, a part; or be extended to *us*, all. Hear the answer:

3. "As in Adam all die, even so in Christ shall all be made alive." Here is the truth, the scripture doctrine, the immortal hope, the universal victory! Praise the Lord. "In Christ all shall be made alive." "Death (the last enemy) is swallowed up in victory." All who die in Adam partake this victory, and shall "in Christ be made alive." Sin will be no where! Sing the song of victory ye ransomed millions! With one voice shout, Hallelujah forever! Praise God and the Lamb! "Tanks be to God who giveth us the victory through our Lord Jesus Christ."

Christian Pilot.

It is for young men to gather knowledge, old men to use it, and assure yourself that no man gives a fairer account of his time, than he that makes it his duty to make himself *better.*

CHRISTIAN MESSENGER.

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SATURDAY, MARCH 16, 1833.

NOTICE.

The *fifth* Lecture in reply to the Lectures of the Rev. Dr. Brownlee, against Universalism, will be delivered in the Orchard street Church to-morrow evening, March 17.

☞ We can still furnish the 1st vol. of the Messenger. We have forwarded a supply to our Associate in Philadelphia. Our friends will please order from either place, as will best suit. P.

ON PUNISHMENTS.

In the preceding number of the Messenger, some comment was offered on two extracts from Beccaria's inestimable Essay on Crimes and Punishments. I purpose continuing to extract from that work, presenting in connexion therewith such observations as may be deemed proper and useful.

That no unwarranted prejudice may exist against the testimony of Beccaria, in the mind of the reader, I may remark that the talented author was a believer in endless punishment—as a few quotations will clearly show :—

I do not, by any means, speak of the justice of God, which is of another kind, and refers immediately to rewards and punishments in a life to come." p. 19. "If God hath decreed eternal punishments for those who disobey his will, shall an insect dare to put himself in the place of divine justice, or pretend to punish for the Almighty ?" p. 34. "The eternal anger of the Almighty." p. 61. "He who is so weary of life as to brave the idea of eternal misery," &c. p. 127.

These brief quotations may answer the purpose designed by introducing them. The following from Chap. xii, 'Of the Intent of Punishments,' deserves attention :—

"The intent of punishments is not to torture a sensitive being, nor to undo a crime already committed. Is it possible that torments and useless cruelty, the instruments of furious fanaticism or the impotency of tyrants, can be authorized by a political body, which, so far from being influenced by passion, should be the cool moderator of the passions of individuals ? Can the groans of a tortured wretch recall the time past, or reverse the crime he has committed ?"

The justice of the foregoing remarks and of the implied answers to the queries proposed, will be admitted, in reference to human governments. Let the believer in endless punishment pause, and reflect ! Let him consider the character he ascribes to the Supreme Judge. What is the intent of endless punishmens but to torture a sensitive being ? "*Torments* and *useless cruelty*" are "the instruments of *furious fanaticism* or the impotency of *tyrants*"—yet "torments and useless cruelty" are ascribed to the God of all mercy by the doctrine of Partialism ! Behold the sinner agonizing in the molten sea of wrath ! "Can the groans of a tortured wretch recall the time past, or reverse the crime he has committed ?" Strange, unaccountably strange, that men who cannot gaze on the miniature, even in imagination, without shuddering in every fibre, should worship a full length portrait of infinite cruelty !

The remarks of Beccaria on the 'certainty of punishments' are worthy all attention. He says :—

"There is no doubt but that the eloquence of the passions is greatly assisted by the *uncertainty of punishments*." p. 26. "Crimes are more effectually prevented by the *certainty* than the *severity* of punishment. Hence in a magistrate the necessity of vigilance, and in a judge of *implacability*, which, that it may become an useful virtue, should be joined to a ☞ mild legislation. The *certainty* of a *small* punishment will make a stronger impression than the *fear* of one more *severe*, if attended with the hopes of escaping ; for it is the nature of mankind to be terrified at the approach of the smallest *inevitable* evil, whilst hope, the best gift of Heaven, hath the power of dispelling the apprehension of a greater, especially if supported by examples of impunity." p. 93. "Men regulate their conduct by the repeated impression of evils they know, and not by those with which they are unacquainted." p. 94.

I have again to repeat the remark, that so far as human governments are concerned, the truth of the foregoing observation is universally admitted. But in religious matters, comparatively few of mankind will recognize the justice of the *principle*, or admit the expediency of similar procedure under the Divine government. An *infinitely severe legislation* is attributed to the Deity, by the doctrine of Partialism ; and were the *implacability* of the Judge, and the *certainty* of punishment acknowledged, universal and endless damnation would be the consequence ! To avoid this awful conclusion, Partialists find it essential to their hopes, to contend, that punishments, though endless, are *uncertain*, and may be avoided ; that tho' God is a severe legislator, his wrath may be placated and his favor won.

When I affirm the implacability of Jehovah, I mean simply, that no combination of circumstances will induce in him, as a Judge the remission of the punishment which, as a Lawgiver, he has denounced against sin. The absolute *certainty* of punishment in the Divine economy, is a cardinal point of sound theology. And in connexion therewith, a 'mild legislation' is essential to the vindication of the character and doings of the Supreme.

I forbear farther comment on the extracts already produced, but do not feel free to close this article without an additional remark. Although Beccaria believed in endless punishment, he perceived the mischievous tendency of promising an escape to the transgressor on condition of repentance. In writing on the punishment of death, he represents a man who contemplates the commission of a crime as weighing the prospective advantages and disadvantages ; and adds—

"Religion then presents itself to the mind of this lawless villain, and promising him almost a certainty of eternal happiness upon the easy terms of repentance, contributes much to lessen the horror of the last scene of the tragedy." p. 104.

With the alteration of one word, the above extract is unexceptionable. It is not *Religion*—it is *Superstition*, that promises an exemption from merited punishment. And I doubt not that thousands of our race, who have been deluded into 'the way of the transgressor' by the syren voice of forbidden pleasure, have been prevented from returning to 'the ways of wisdom' by the prospect which Partialism holds out, of an easy escape on the bed of death from punishment supposed to be deserved. Let it be remembered, that 'crimes are more effectually prevented by the *certainty* than by the *severity* of punishment'—let this principle be incorporated with every system of theology—and the beneficial consequences to individuals and to society would soon be perceived. A. C. T.

LETTERS TO THE REV. DR. BROWNLEE--NO. V.

Rev'd and Dear Sir,—

I now pass to the consideration of your second proposition, which with singular assurance is stated thus :

"There is nothing in the sacred scriptures calculated to induce the belief either that God will not punish in a future state, or that punishment, if inflicted, will have the effect to purify, and will be temporary in its duration."

The first position which you assumed against Universalism, was that there is nothing in the general aspect of divine providence, which favors the idea that man shall not be punished in a future state, and even to all eternity. Could these positions be sustained, Universalism must be totally indefensible, since they deny it even a shadow of countenance either from nature or revelation. In respect to the first ; the remark is worthy of your consideration that you differed very materially from our divine Master. How many beautiful illustrations of the divine goodness did He draw from nature ! To the fowls of heaven, and the flowers of the field, he referred for living proofs of God's provident care. The sunshine and the shower, granted alike to the evil and the good, to the just and the unjust, spoke to him in intelligible language of a Father's munificence and love. To you these every-day, but still interesting subjects of consideration wear a very different aspect. Nature and providence which to him were eloquent in Jehovah's praise, must be dumb and uninstructive to you.

But if you differed from our Master in your first proposition, I fear you have made, if possible, a still wider departure from him in the second. And I cannot but think that you felt how sadly it corresponded with the general tenor, and phraseology of the divine oracles. Although your assumption was purely negative, you seemed to realize that it required labored proofs to sustain it. Here a peculiar task presented itself in the very outset. The doctrine of the atonement is too deeply fixed in the hearts of the members of the Reformed Dutch Church, and too sincerely loved, to be easily eradicated, or destroyed. As consistent men who respect, and confide in the purposes of God, you believe that the atonement means something, and that those, for whom Christ died will most certainly be saved. How much soever I may differ from you in my views of the nature of the atonement, I cannot withhold my testimony to the becoming consistency of your opinions on this subject. It is worthy of remark, that the Calvinist and Universalist with one exception agree perfectly on this point. They both believe that all for whom Christ died must assuredly be saved. The only difference existing between them here, is this. The Universalist believes what the Scriptures assert that "he tasted death for every man"—The Calvinist to preserve his creed inviolate dares to fritter away some of the plainest passages in the oracles of divine truth. Of this you have given a strong example. Look at the following.

"The general expressions used in reference to the atonement must be understood in a limited sense, and made to harmonize with the terms *some, many*," &c.

But why must these *general expressions* be understood in a *limited sense* ? Why must they be made to harmonize with the terms *some, many*, &c ? But I need not ask. The reason is plain. If these expressions could not by some means be cut down

to the meagre dimensions of your own contracted faith, Universalism, on Calvinistic principles, must be acknowledged a scripture doctrine. But look a moment at some of these general expressions and tell me how, on any just principles of interpretation, they are to be understood in a limited sense?

When John Baptist saw Jesus coming to him, he exclaimed, "Behold the Lamb of God, which *taketh away the sin of the world!*" John i, 29. Our Savior himself, as if in confirmation of this great truth, said, John iii, 16, 17, "For God so loved the WORLD, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the WORLD through him might be saved." The beloved disciple also says, "We have seen, and do testify, that the Father sent the Son to be the Savior of the WORLD," 1 John. iv, 14. Yet we are told these declarations must be understood in a limited se nse and made to harmonize with the terms *some, many.* &c!

Again: Our Lord himself says, Luke xix, 10, "The son of man is come to seek and to save THAT WHICH WAS LOST." Your own creed will teach you who was lost. See Art. xv and xvi.

"We believe that, through the disobedience of Adam, original sin is extended to *all mankind;* which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind." *** "We believe that all the posterity of Adam being thus fallen into perdition and ruin, by the sin of our first parents," &c. In Art. xviii, speaking of Christ's incarnation, the creed says, "He did not only assume human nature as to the body, but also a true human soul, that he might be a real man. For since *the soul was* LOST *as well as the body*, it was necessary he should take both upon him, to save both."

Now Christ himself declares that he came to seek and to save that which was lost, and your creed affirms that all mankind were lost, both soul and body. The conclusion is obvious. If Christ accomplishes all that he came to execute, the salvation of the whole human race is as certain as the word of God is true!

Again: The beloved disciple says. 1 John ii, 1, 2, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: And he is the propitiation for *our sins;* and not for ours only, but also for the sins of the WHOLE WORLD." By comparing this passage with 1 John v, 19, it will be readily seen how the apostle must be understood. "We know that *we* are of God, and the *whole world* lieth in wickedness." Yet with the unquestioned sanction of inspiration, he declares that Christ "is the propitiation for *our* sins and not for *ours only* but also for the sins of the *whole world.*" Here it seems that caviling is put at defiance. And how your principle of interpretation can be introduced without violence to the word of God, I leave the judicious to decide.

Once more: Paul says, 1 Tim. ii, 5, 6. "For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself *a ransom for* ALL *to be testified in due time.*" The apostle had just before spoken of "God our Savior, who will have *all men* to be saved and to come unto the knowledge of the truth:" which seems to forbid the idea that he was unaware of the import of his language. Equally explicit is he in Heb. ii, 9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor: *that he by the grace of God might taste death* FOR EVERY MAN." Language could not be used to express the universality of the atonement if this does not.

But lastly: In the fifth chapter of Romans, the apostle does not content himself with a single expression, but bases his whole argument on the fact, that *all mankind* are interested in Christ's obedience and death. Indeed this is always done by the New Testament writers. The idea seems never to have been conceived by the inspired apostles that Christ died for an elect number of mankind and for them only. In the chapter to which I now have reference, Paul was speaking directly of the *atonement*, or *reconciliation*, as the word should have been rendered. He was magnifying the great love of God "in that, while we were yet sinners Christ died for us." But how many, it will be asked, does the term *us* embrace? Answer: Just as many as were made sinners by the offence of Adam. How many they were, the apostle himself shall inform us. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon ALL MEN, *for that* ALL *have sinned.*" Rom. v, 12. Here then is no ground of dispute. Your own creed says, Art. xv, "We believe that through the disobedience of Adam, original sin is extended to ALL MANKIND;" &c. Now says the apostle, verse 15, "But not as the offence, so also is the free gift. For if through the offence of one many [*hoi polloi, the many*, i. e. *all*] be dead; MUCH MORE the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many." [*the* same *many* i. e. *all mankind.*] This is evident from what he said afterwards, verses 18, 19, "Therefore, as by the offence of one, judgment came upon *all men* to condemnation; even so by the righteousness of one, the free gift came upon *all men* unto justification of life. For as by one man's disobedience many [*hoi polloi, the many*, i. e. ALL] were made sinners; so by the obedience of one shall many [*hoi polloi, the* (same) *many*] be made righteous."

This reasoning of the apostle is clear and decisive. If he means any thing, he means that the effect of Christ's obedience shall be as extensive in every sense of the term, as the effects of Adam's disobedience. And not only so, but in some respects it shall be "much more:" for "not as the offence so also is the free gift." Nor is this conclusion affected by any view which can be taken of the subject. It is immaterial, so far as this argument is concerned, whether you believe Adam's sin to be *imputed* to his posterity, or whether it is a corrupted nature "descending by ordinary generation," or whether it proceeds only from *imitation*, as the Pelagians teach. Nor is it material whether the death to which our race is condemned, be *temporal* or *spiritual*, or *eternal*, or all united. The result is necessarily the same. See verses 18, 19, as above.

When I glance at this abundance of the most explicit scripture testimony to the fact that *Christ died for all mankind*—when I look at the various phraseology adopted by the inspired writers to express this important and fundamental idea—when I consider the reasonings of the apostle, predicated solely on this one great truth, I confess I am astonished, at your unqualified assertion that all these passages "must be understood in a limited sense" and made to harmonize with the doctrines of a Calvinistic creed!

Your singular observation "that whereas it is repeatedly said that Christ laid down his life for his sheep, it is not said that he died for the goats," deserves but a moment's consideration. If the goats make a part of *the world*, the *whole world*, of *all men*—if they are embraced in the universal phrase *every man*—if they belong to *the lost*, to *sinners;* then I conceive, your declaration is without a shadow of warrant from the word of God. If they do not, we have no concern with them in the present controversy.

As I have referred above to the language of Paul, Rom. v, it may not be displeasing to my general reader to see a few quotations from some distinguished critics on the subject. I would not do this because I need the influence of great names to support my opinions, but merely to show that Dr. Brownlee differs very widely from some of the Theological giants of Europe.

Dr. A. Clarke, Com. on Rom. v, 15. says.

"That the *hoi polloi, the many* of the apostle here means *all mankind*, needs no proof to any but that person who finds himself qualified to deny that all men are *mortal*. And if *the many*, that is, *all mankind*, have died through the offence of one, certainly the *gift by grace* which abounds unto *tous pollous, the many*, by Jesus Christ, must have reference to *every human being*. If the consequences of Christ's incarnation and death extend only to a *few* or a *select number* of mankind, which, though they may be considered *many* in themselves, are *few* in comparison of the whole human race; then the consequences of Adam's sin have extended only to a *few*, or to the same *select number;* and if only *many*, and not *all*, have fallen, only that *many* had need of a Redeemer."

Michaelis, (see Horne's Intro. vol. iv, p. 342. note,) expresses his opinion of the apostle's argument, thus:

"Both Jews and Gentiles had forfeited life and immortality, by the means of one common father of their race, whom they themselves had not chosen. Now, as God was willing to restore immortality by a new spiritual head of a covenant, viz. Christ, it was just that both Jews and Gentiles should share in this new representative of the whole race. (v, 12—end) Chap. v, ver. 15, 16, amount to this negative question, "'Is it not fitting that the free gift should extend as far as the offence?'"

Dr. Macknight, in his note on ver. 19, says,

"For as *hoi polloi, the many*, in the first part of the verse does not mean *some* of mankind only, but all mankind from first to last, who without exception, are constituted sinners through the disobedience of Adam; so *the many*, in the latter part of the verse, who are said to be constituted righteous through the obedience of Christ must mean *all mankind*, from the beginning to the end of the world without exception."

To the foregoing I am happy to add the opinion of Professor Stuart of Andover. See his Commentary on Romans, especially on the *fifth* chap, where the careful reader will observe his departure from the Andover creed in order to evade Universalism without virtually abandoning the apostle. He regards the *obedience* mentioned verse 19, "as designating peculiarly the obedience of Christ, as exhibited in his expiatory sufferings" by which "*many shall be constituted righteous*, i. e. justified, pardoned, accepted, and treated as righteous, shall be

made subjects of the gospel righteousness which Christ procures for sinners. Under the gospel," he adds, "*this is proffered to all men.*" Not only Prof. Stuart, but even Calvin himself, in his riper years, according to the Professor, entertained the opinion that Christ died for all. On verse 18, he says, "Let us hear Calvin: 'Communem omnium gratiam facit, *quia omnibus exposita est*, non quod *ad omnes extendatur* re ipsa: Nam etsi passus est Christus PRO PECCATIS TOTIUS MUNDI, atque OMNIBUS INDIFFERENTER *Dei benignitate* offertur, non tamen omnes apprehendunt'.* So do such men speak, when they look away from system, and have thoroughly studied the Scriptures as Calvin had done, when he wrote this. In his early work entitled *Institutions*, he has sometimes exhibited sentiments which appear to differ from these."

I might multiply quotations to the same effect if it were necessary. The language of scripture however is on this subject as explicit as any which I can conceive it easy for man to use. The Holy Spirit has employed such a variety of expressions in relation to the universality of the atonement that to use your own language, "we are sometimes tempted to question the sincerity or the intellectual powers" of that man who denies this cardinal doctrine of Christianity. But I will not imitate so bad an example. I would question neither your good sense nor your candor. Although I believe you to be in a great error here, I would not ascribe it to any moral or intellectual obliquity—far be it from me—but to the warping influence of an erroneous, yet cherished creed. Respectfully &c.

T. J. SAWYER.

Rev. W. C. BROWNLEE, D. D.

EPHESIANS 2, 8.

On this verse, Dr. Adam Clarke has the following remarks. They deserve, and will receive, the attention of the reader.

"As ye are now brought into a state of salvation, your sins being all blotted out, and you made partakers of the Holy Spirit; and having a hope full of immortality, you must not attribute this to any *works* or *merits* of yours; for when this Gospel reached you, you were all found dead in trespasses, and dead in sins; therefore it was God's free mercy to you, manifested through Christ, in whom ye were commanded to believe; and having believed by the power of the Holy Spirit, ye received, and were sealed by the holy Spirit of promise; so that this salvation is IN NO SENSE *of yourselves*, but is *the free gift of God*, and not of any kind of *works* so that no man can *boast* as having *wrought out his own salvation*, or even ☞ contributed any thing towards it. 'By grace ye are saved through faith' in Christ. This is a true doctrine, and continues to be essential to the salvation of man to the end of the world."

To the declaration that "this is a true doctrine," I heartily respond. Amen, even so be it, Amen. *God* is the Savior, and not man. To Him be the praise, for His own arm hath brought salvation.

Let us notice a conclusion from the Doctor's remarks. If salvation be "*in no sense*" of ourselves either *all* will be saved, or God is a *partial* being. If man has no power to *save* himself, he surely can have no power to *damn* himself. If salvation be "*in no sense*" of ourselves, then, if any are rendered eternally miserable, it will be "*in no sense*" of *their*selves. If *good* works cannot *save*, *evil* works will not eternally *condemn*. A. C. T.

*Literally translated: "He makes grace universal, *because it is open to all*, not because *it is* in fact *extended to all*: For although Christ suffered FOR THE SINS OF THE WHOLE WORLD, and was offered *by the kindness of God*, FOR ALL INDIFFERENTLY, yet all do not receive it."—*Ed.*

RELIGIOUS THERMOMETER.

"BAD FOR STUPID TIMES.—A pastor writes that he finds the Evangelist "like the Village Hymns, a bad thing to use in a stupid time." He therefore took occasion to remark to his people, that "they could tell how much religion they had by the interest they felt in the paper, and that the character of a man's piety might be determined by the periodicals which he read."

We had ever thought, before our eye met the foregoing, that the amount of a man's religion was determined by its practical exhibition in his walk and conduct in life—by his dealing justly with his neighbor, loving mercy, and keeping himself unspotted from the world. But it seems the good man above has discovered "a more excellent way"—rather a novel one to be sure, yet very plain, for it is only to determine how much interest they "feel" in the *New-York Evangelist, devoted to Revivals of Religion*" &c. !! and then you have the precise quantum of their Religion!! Thus, we suppose, if a man takes *one* number of the paper he is "religious"—if *two*, he is *doubly* "religious," and so in proportion as he extends his subscription or by any means increases the circulation of the paper, *he approaches unto perfection!!!* It is rather a hacknied observation, that we live in an age of wonders, but in regard to the subject in question, we shall be compelled to admit its truth.

We know not how it may be with Br. Leavitt, but were we to attempt to measure the amount of "religion" in the world by the interest manifested towards our own humble sheet, we fear we should find but very little, comparatively speaking.

The reader will be particular and bear in mind that Br. Leavitt discovers no egotism in all this!

P.

A WEDDING WISH.

On life's broad sea, may prosperous gales betide,
The happy bridegroom and his lovely bride;
And should the storms of adverse fortune rise,
And clouds obscure the brightness of the skies,
May those depart and these soon pass away,
And nuptial love maintain its joyous sway,
While faith beholds, beyond the storms of this,
A world of cloudless and immortal bliss. A. C. T.

TRACT DISTRIBUTION.

We cut the following paragraph from an article headed "Tract Distribution," in a Limitarian paper of this city.

In the 6th ward, a distributor says, in his district, containing 60 families, 54 refused to receive tracts. From this single fact our brethren who distribute elsewhere, may see something of the amount of wickedness we have to encounter.

It has been remarked time and again, that the untiring zeal of Limitarians, in propagating their peculiar sentiments, was only equalled by their unblushing effrontery in proscribing, every one who would not espouse, with the same fanatical ardor as themselves, every measure which they deemed it advisable to engage in.

How many thousands are there in this great city, patterns too of virtue and morality, who openly oppose these obtrusive measures, or inwardly abhor their insulting character, as they are generally performed; and yet, by the very *modest* declaration of a Tract Distributor, they are all pronounced as "wicked," under an association which at once classes them in the mind with every thing that is bad and vicious among men. How long will community thus submit to libels of the grossest character, under the specious pretence of their authors to promote religion. We wish, we ask for no legal enactments. But we do ask community to ponder these things. We wish them to "try the spirits," and if they are not "found of God," to step forward fearlessly and by the united public voice look down such unrighteous practices.

Are we accused of severity in prescribing names for these practices? Where let us ask, is the Husband or the Father, who is not totally blinded by prejudice and fanaticism, who will not unhesitatingly respond to our declaration, while every opportunity is taken, mostly in his absence, to invade his domestic circle, with these tales of fiction. And not only that, but to have his companion or children personally assailed and their fears and apprehensions awfully excited, by the most horrible pictures that it were possible for demons to conjure up. And all this too, many times, by persons who are grossly ignorant—whose understandings, in regard to the scriptures and even general information, are as dark as the portrait they give of their heavenly Father, and his dealings with mankind through eternity, and who can only travel from house to house, parrot-like, and repeat their lesson.

We have no occasion, however, to despair. We rather rejoice that we are rapidly realizing our most ardent hopes and wishes. A spirit of inquiry and investigation into these things is abroad, which cannot be smothered. Like some mighty and majestic river, it will move on noiselessly, but steadily, carrying down to the ocean of forgetfulness, the "hay, wood, and stubble" of modern times, leaving christianity pure and spotless, as at its fountain.

P.

SECOND VOLUME.

It will be perceived by our Patrons, that the first six months of our 2d vol. is drawing to a close, and it will also be remembered that our published terms were "$2 per ann. *in advance*, or $2 50 *if not paid within six months*." We call attention to it again, that no misunderstanding may occur. We must have a boundary—a stopping place—in the credit on our paper, and these regulations must be adhered to, or they are utterly useless. On our first volume, it is true, we were not particular, for we commenced under peculiar circumstances, and were disposed to give some certificate of its course before pressing payment. A sufficient time has elapsed, to certify its patrons in this respect, and as we have aimed to be punctual ourselves, we hope they will be prompt with us. They will bear in mind, therefore, that 6 numbers more close the first six months. After which we shall be under the necessity of requiring, according to our terms, $2 50 cents.

*** A second note from "A" is received. We have not room to notice it this week.

RELIGIOUS NOTICE.

Br. S. J. Hillyer will preach at Jamaica on Sunday, March 17; at Buckram, Tuesday evening, 17th; at Huntington, Wednesday evening, 20th, and at Smithtown, Sunday 24th.

JUST PUBLISHED,

In two small pamphlets, Letters 1, 2, 3, and 4, addressed Dr. Brownlee—2 dollars per hundred.

EVENING.

Dear is the shadowy close of day to me:
The hour of silence and the hour of rest,
Which brings the weary where they sigh to be,
And sends the turtle to her downy nest;
Gives the fair infant to its mother's breast,
Lures home the wanderer (if a home he knows,)
Shuts up the busy hours, and o'er the west
A fading robe of dying glory throws,
Signal for toil to cease, and yield to soft repose.

But dearer far a Christian's trembling eye
Deems of his sojourn here, the later hours;
When Faith's refulgence falling from the sky
Her golden radiance o'er his sunset showers.
What tho' the passing cloud a moment lowers,
Sweet is the thought of ceaseless rest in heaven;
That fairer land, than even Eden's bowers,
Where sin is sown not, and whence woe is driven,
And of all sorrows past, forgetfulness is given.

HYMN,

From Bowring's Matins and Vespers.

In the dust I'm doomed to sleep,
But shall not sleep forever;
Fear may for a moment weep,
Christian's courage—never.
Years in rapid course shall roll,
By time's chariot driven,
And my re-awakened soul
Wing its flight to Heaven.

What though o'er my mortal tomb
Clouds and mists be blending?
Sweetest hopes shall chase the gloom,
Hopes to Heaven ascending.
These shall be my stay, my trust,
Ever bright and vernal;—
Life shall blossom out of dust,
Life and joy eternal.

DOMESTIC HAPPINESS.—An Extract.

I cannot picture any scene more pleasing than family groups: there is nothing else in nature like them. If I were a painter, it should be my joy often to study fine subjects in the physical world. The glorious sunset, or the breaking of day; the quiet green wood, with its gushing brook and many colored flowers, or the silvery river stealing and winding along by its fringed and shaded shores—my conception of all these I should glory to embody upon canvass; but I have never lingered around the cheerful hearth of one pure happy family without dreaming of pictures surpassing them all. There is a want of worldliness in these scenes which wins upon the fancy. I have known men for years, in the mere way of business, without the slightest esteem for their characters or interest in their fortunes, who, after having seen them in their own homes, mingling in the familiar and graceful pleasures of their families discovered a thousand good qualities, that raised them in my estimation.

It is, however, to women that we must look for the charms of home: their gentle attentions and winning ways must steal upon the gloom of man's thoughts, and reveal his lighter and pleasanter feelings. How important it is, then, that the education of females should be adapted to this end! It is for this that I would have them value the fashionable accomplishments of the day; not to astonish a party with a waltz or a finely-executed piece of music. I am but half satisfied with a dashing belle who sings in a crowded drawing room, and can scarcely unite in the warm compliments with which she is so profusely greeted; but I have stood aside to gaze with admiration deeper than I chose to utter, when a happy wife and mother was singing to her husband his favorite airs, and the voices of her children came in mingling with the music.

If, then, a man's home exerts so important an influence upon his character and destiny, it cannot be amiss to inquire what will cause it to be the centre of his thoughts. Is it fashion? He may meet crowds of the fairest and gayest, and yet be alone. Is it splendor? His apartments shall be decorated with all that wealth can purchase, and his eye still find nothing but misery. Is it luxury? You may treat his senses with ambrosial perfumes, and tempt his palate with the feast of kings, and he will soon turn away coldly and sick at heart. Not even leisure and opportunity to devise and execute great enterprizes will give the lustre of real cheerfulness to his cheek, and its buoyancy to his bosom: nothing but the communion of gentle feelings will ever awaken him to all life's real blessings. Fashion and splendor, luxury and fame, derive their fictitious value from the caprice of the world; their triumphs are cold and brief; they are ethereal intoxications, and pass away like light fevers of the soul, leaving it weaker for their exhilarations. But the indulgence of the affections is the vivacity of health and virtue; you drink pleasure from a natural spring, whose fountain is in the heart. Providence has guarded the dazzling ways which ambition and the passions of mankind generally prompt them to pursue, with innumerable perils, as if to show they were forbidden ground; while along the humbler path of domestic life, peace and pleasure come unbidden, unattended with danger, and almost without pain. From the soil of the first, art and labor can raise no plants but what are without color or fragrance, and soon fade away; while along the latter, natural flowers spring up exuberantly, and scent the air with wholesome fragrance.

In all the public sensations of life, the very best and most fortunate have generally failed to secure their own happiness, unless such as they snatched during the intervals of their traffic with the world. There is a fine fellow of my acquaintance, who set out early in life to be rich. He resolved to sacrifice all pleasures which interfered with his favorite design, and to devote himself entirely to the acquisition of wealth and eminence in his profession. He resolved to live a single life, for a wife and children would make stronger calls both upon his time and purse than he could conveniently answer. He continued his career for a considerable time, and as he possessed much talent and many friends, his advances were rapid. His fortune has already exceeded his former wishes, and his fame is equal to his fondest hopes; but he himself is a sulky and peevish being, who will never again enjoy a single true blessing in life. He boards at a splendid hotel, but spends his evenings at theatres, balls, or taverns, wondering that other men who have not half his riches, are so merry in the occupations to which their necessity drives them.

* * * * * * * *

THE HAPPY YOUNG MAN.

For a young man to be happy, he must possess health, good habits, and correct principles. His pleasures must be innocent, his pursuits laudable, and his views of religion well settled. He must have the cheerfulness of native innocence, and well regulated moral and social affections of heart. Before he selects the calling or the profession he is to follow, he should well consider the subject, inquire earnestly how it will suit his capacity and inclination; and when once he has selected it, he should abide by it; and not change except from necessity.

It must be the primary object of his temporal pursuits to excel in his calling, and to deserve the approbation of good men. But it must be the chief object of his life, by the faithful and timely discharge of every relative and social virtue, and a sincere regard to religion, to fill his soul with a sense of the Divine approbation.

The rule of his intercourse with his associates must be that of strict honor, and his associates be chosen with reference to their intelligence and virtue. He must form no associations of which his heart and conscience do not soberly approve.

Preferring a useful life to one of worldly honor and splendor, he will seek his happiness, not in the arena of political strife, or in the high places of office; but in the exercise of fidelity to his friends, the cultivation of useful knowledge, the practice of virtue, and in a generous forbearance to his enemies.

When I meet with such a youth, clothed with the cheerfulness of innocence, and the unaffected dignity of virtue and intelligence, and walking in the way of true happiness, with religion for his guide and support; then in the fulness of my heart I say, thou art the happy youth: and continuing in thy noble course thou shalt continue to "increase in favor with God and man;" and from my heart I give thee joy. I bless thy parents that love thee, and congratulate the fair and virtuous youth who shall share thy fortune, and tread with thee the path of life. —*Independent Messenger.*

DORCAS SOCIETY

Donations in money, dry goods, or cast off clothing will be gratefully received for this Society by Mrs. Durell, No. 27 Roosevelt-street, Mrs. Hammond, No. 418 Grand-street, and at this office. Those having the means and willing to aid in relieving the distresses of the poor during the approaching winter, may thus enjoy the opportunity with little inconvenience to themselves and with the certainty of their donations being well applied. New-York, Jan. 1833.

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The following Universalist Books are kept constantly for sale at the Messenger office, 1 and 2 Marble-Building, Chatham-Square, New York.

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